ISHAARAT

Mah Nama Zindagi No — Sitambar 2020

SABR: UMMAT KE LAHHA-E-AMAL KA AHEM UNWAN

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Ishaarat ke safhaat mein hum musalsal is ahem sawaal ko zer-e-behs la rahe hain ke mulk ke Musalmano ke liye kamyabi aur taraqqi ka rasta kya hai? Woh kis tarah masaail aur challenges ka muqabla kar sakte hain? Aur kaise apni zimmedaariyan ada kar sakte hain?

Quran Majeed ne jin safaat ko qaumon ke urooj-o-taraqqi ka ek ahem zariya qarar diya hai, un mein ek numayan sifat sabr ki sifat hai. Bad-qismati se sabr ka mafhoom ek-tarafah taur par muzaahamat-o-kashmakash se dast-bardaari samajh liya gaya hai. Is wajah se ba'az log ise buzdili ka rawayya samajhte hain.

Zail ki satron mein hum qaumon ke liye sabr ki ahmiyyat bhi waazeh karenge, is ke sahih mafhoom par bhi roshni dalenge, aur yeh bhi waazeh karne ki koshish karenge ke ummat ki hikmat-e-amali aur is ke rawaiyon ki tashkeel mein sabr ka kya role hona chahiye — niz yeh ke hamare maujuda rawaiyon mein kya baatein sabr ki spirit ke khilaf hain?

QAUMON KI ZINDAGI MEIN SABR KI AHMIYYAT

Quran Majeed mein sabr ko mominon ki ahem tareen safaat mein se ek sifat qarar diya gaya hai. Aakhirat mein kamyabi ke liye jin safaat ki zaroorat hai, un mein sabr ki sifat numayan hai. Surah Asr ko Quran ki jami' tareen mukhtasar surat kaha gaya hai — is mein daimi khasaare se hifaazat ko jin chaar safaat par munhasir qarar diya gaya hai, un mein ek ahem sifat sabr aur talqeen-e-sabr hai.

Quran Majeed mein mutaddid jagahon par yeh bhi kaha gaya hai ke sabr ki sifat aakhirat ke saath duniya mein bhi kamyabi ke liye zaroori hai. Zaalim-o-jaabir quwwaton ke muqaable mein haq paraaston ka ek chhota sa giroh kaise urooj haasil kar sakta hai — is ka namoona Quran ne Bani Israil ke waaqe ki soorat mein pesh kiya hai.

Wa awrasnal qaumal lazeena kaanu yustaz'afoona mashariqal ardi wa maghariba hallati baarakna feeha wa tammat kalimatu rabbika al-husna 'ala Bani Israila bima sabaru wa dammarna ma kaana yasna'u Fir'aunu wa qawmahu wa ma kaanu ya'rishoon

"Aur un ki jagah hum ne un logon ko jo kamzor bana kar rakhe gaye the, is sarzameen ke mashriq-o-maghrib ka waarith bana diya jise hum ne barkaton se mala maal kiya tha. Is tarah Bani Israil ke haqq mein tere Rabb ka wa'da-e-khair poora hua, kyunke unhon ne sabr se kaam liya tha. Aur Fir'aun aur us ki qaum ka woh sab kuch barbaad kar diya gaya jo woh banate aur chadhate the."

— (Al-A'raf: 137)

Is se maloom hota hai ke duniya mein siyaadat-o-qiyaadat sabr ki sifat ke zariye haasil hoti hai.

Ya ayyuhal lazeena aamanus biroo wa saabiroo wa raabitu wattaqul Laaha la'allakum tuflihuun

"Ae logo jo imaan laye ho! Sabr se kaam lo, baatil parasaston ke muqaable mein paamardi dikhao, haqq ki khidmat ke liye kamar basta raho, aur Allah se darte raho — ummeed hai ke falaah paao ge."

— (Aal-e-Imraan: 200)

Wa in tasbiroo wa tattaqoo la yadurrukum kayiduhum shai-an

"Un ki koi tadbeer tumhare khilaaf kaargar nahi ho sakti — bashartikeah tum sabr se kaam lo."

Innahu man yattaqi wa yasbir fa-innal Laaha la yuzee'u ajral muhsineen

"Haqeeqat yeh hai ke agar koi taqwa aur sabr se kaam le to Allah ke haan aise nek logon ka ajr maara nahi jaata."

— (Yusuf: 90)

Wa ja'alna minhum a-immatan yahdoona bi-amrina lamma sabaru

"Aur jab ke unhon ne sabr kiya to hum ne un mein peshwa uthaye jo hamare hukm se logon ki rahnumaai karte the."

— (As-Sajdah: 24)

Was ta'eenoo bis sabri was salaah

"Sabr aur namaaz se madad lo."

— (Al-Baqarah: 45)

Fas-bir kama sabara ulul-azmi minar rusul

"Pas ae Nabi, sabr karo jis tarah Ulul-Azm Rasulon ne sabr kiya hai."

— (Al-Ahqaaf: 35)

Wa Isma'eela wa Idreesa wa Zal-kifli kullum minas saabireen

"Aur yahi ne'mat Isma'eel aur Idrees aur Zul-kifl ko di ke yeh sab saabir log the."

— (Al-Ambiya: 85)

Sabr Quran ka nihayat ahem mauzu hai aur taqreeban nawe muqaamaat par sabr ki fazilat aur is ke fawaaid ka zikr kiya gaya hai. Yahan hum ne sirf un hawaalon par iktifa kiya hai jo Hindustani Musalmano ki ijtimaai hikmat-e-amali ke sawaal se raast muta'alliq hain.

SABR KYA HAI?

Sabr un Islami istilaahaat mein se ek hai jin ke saath bada zulm hua hai. Musibaton aur aafaat ke mauqe par Allah ki naashukri aur gila-o-shikaayat se bachne aur us ki marzi par raazi rehne ka durust mafhoom to aam taur par yaqinan raa'ij hai. Lekin is ke ilaawa sabr ko muqaabla-o-kashmakash se gurez, zulm-o-zyadati ke muqaable mein ek-tarafah khamooshi, haath par haath dhare zulm ke khaatme ka khamooshi se intizaar jaise ma'non tak mahdood samjha jaata hai.

Ba'az sooraton mein zyada bade masaalih ke pesh-e-nazar yeh baatein bhi sabr ka taqaza ho sakti hain. Lekin sabr ko in ma'non tak mahdood karna aur hamesha in ma'non mein sabr ki talqeen karna yaqinan is azeem Quranic istilah ke saath na-insaafi hai. Is mafhoom tak mahdood rehne se Islam ke na sirf mutaddid ahkaam be-asar ho jaate hain, balke Islam ki rooh hi muta'assir ho jaati hai.

> *"Habs-un-nafs 'ala ma yaqtadihi al-'aql wal-shar', aw 'amma yaqtadiyaan habsaha 'anhu"*
>
> Nafs ko kisi aise kaam par jama dena jo Shari'at aur 'aql ki nazar mein accha ho, ya us kaam se rok dena jo Shari'at aur 'aql ki nazar mein bura ho.
> **— Imam Raghib Asfahani** (Al-Mufradaat fi Ghareeb-il-Quran)

Imam Ghazali ne bhi is se milti julti baat kahi hai ke sabr yeh hai ke aadmi 'ilm-o-'aql-o-deen ke da'iyye ko apni zaat mein khwaahish-o-shahwat ke da'iyye par fatah dilaaye. (Ihya-ul-Uloom-ud-Deen, Al-Ruba' Al-Rabi', Kitaab-us-Sabr wal-Shukr)

In ta'reefaat ki roo se sabr ka nihayat jaami' mafhoom mu'ayyan hota hai. Sabr apni shahwaat aur jazbaat par qaaboo rakhne ki salahiyyat ka naam hai. Afraad aur qaumein galat rasaton ka intikhab aksar jazbaat se be-qaaboo ho kar karti hain. Jazbaat par 'aql aur deen ke control ka naam sabr hai aur jazbaat ka be-qaaboo ho jaana jazbatiyat ya be-sabri hai.

Sabr yeh hai ke aadmi ka har amal 'aql-o-sha'oor aur is fahm-o-hikmat ke isti'maal ke zariye tay paaye jo Quran-o-Sunnat se haasil hota hai. Use apne aap par poora control haasil ho. Koi qadam bhi sha'uri faisle ke baghair na uthe. Jin auSaaf ko aaj hum quwwat-e-iraadi, zabt-e-nafs, zaati control waghairah kahte hain — woh sab sabr hi ke samaraat hain.

JAZBATIYAT YA BE-SABRI KYA HAI?

Jazbaat jab be-qaaboo ho jaate hain to aadmi ko apne aap par control nahi rehta — woh jazbaat ka qaidi ban jaata hai. Us ka sha'oor mu'attal ho jaata hai. Hawaas ma'zoor ho jaate hain. Sooraj ki tarah roshan manzar woh nahi dekhta, nooshta-e-diwaar nahi parhta, fitrat ki buland-aahang sadaayen nahi sunta — aur duniya-o-maa feeha aur amroz-o-farda se be-parwa ho kar woh sab kuch kar guzrta hai jo jazbaat ki andhi aandhi us se karaana chahti hai.

Yeh ek tarah ka nasha hota hai. Nashe mein aadmi be-qaaboo ho jaata hai — apni harakat-o-saknaat par us ka koi control baqi nahi rehta. Nuqsaan ka andaaza us waqt hota hai jab nasha utar jaata hai. Us waqt haqaa'iq nazar aane lagte hain aur shadeed pachhtawa hota hai. Yahi kaifiyyat jazbaat se be-qaaboo aadmi ki hoti hai — yahi jazbatiyat aur be-sabri hai.

Jazbaat bhi Allah ki dain aur us ki ata hain. Aadmi ke andar ghussaa aur ghazab na ho to duniya ki buraaiyaan aur zulm-o-sitam us ke andar koi aisi be-chaini paida nahi karenge jo in buraaiyoon se muqaable ke liye zaroori hai. Us ke andar hamiyyat-o-ghayrat na ho to woh apne khaandaan aur deen ki naamus ki hifaazat nahi kar sakega.

Us ke balmaqaabil, us ke andar dar aur khauf ke jazbaat na hon to khatron aur dushmanon se khud ko bachaana mumkin nahi hoga. Jinsi jazba, aadmi ke sukoon-o-tamaaniniyat aur nasl-e-insaani ki baqa-o-tasalsul ke liye zaroori hai. Rozi kamaane ki khwaahish aur biwi bachhon se muhabbat ke baghair khaandaan ke idaare ki tamir-o-baqa mumkin nahi hai. Ya'ni jazbaat ka insaani zindagi mein nihayat musbat role hai. Un ka khaatima na to mumkin hai, na mufeed aur na hi matlub hai.

Matlub yeh hai ke saare jazbaat, nuqta-e-i'tidaal par qaa'im rahen aur deen ki ta'leemaat ki roshni mein 'aql-o-sha'oor ke zariye un ko qaaboo mein rakha jaaye. Qaaboo mein rakhne ki is salahiyyat ka naam hi sabr hai.

Reactive Behavior (Rad-e-Amal ka Rawayya)

Jazbatiyat ya be-sabri, rad-e-amal ke rawayye (reactive behavior) ka natija hoti hai. Ya'ni aise logon ka amal, un ki sargarmiyaan, un ke mu'aamalaat — sab kuch mukammal taur par baarooni quwwaton aur un ke iqdaamaat par munhasir hote hain. Aam dinon mein woh kuch nahi karenge magar hukoomat ke kisi galat faisle par achaanak mushtail ho kar maidan mein aa jaayenge.

Is mizaaj ke haamil log zaalim istihlaaali quwwaton ke liye narm chaara aur saste aala-e-kaar bante hain. In quwwaton ke siyaasi mufaad ka taqaza hoga to woh jab chaahenge in ke jazbaat ko bharka kar ya mushtail kar ke un ke zariye apne man-pasand haalaat paida kar lenge. Woh ghair-sha'uri taur par apne hareef ka mahra aur us ke mufaad ki takmiil ka zariya banenge.

Proactive Behavior (Iqdaami Rawayya) — Asli Sabr

Is ke muqaable mein sabr, iqdaami rawayye (proactive behavior) ka naam hai. Jis aadmi ke andar sabr ho, woh apni qadron par, apne uSoolon par, apne maqsad-o-naSb-ul-'ain par istiqaamat ke saath jama rahega. Use mutaharrik karne waali cheez baahri quwwatein nahi, balke aSlan us ke apne uSool, us ka naSb-ul-'ain aur us ki aqdar hongi.

Yeh baat bhi khaas taur par pesh-e-nazar rakhna zaroori hai ke sirf ish'taal mein aa jaana aur intihaa-pasandaana rawaiyon ka shikaar ho jaana hi be-sabri nahi hai — balke dar jaana, andeshaon ka shikaar ho jaana, past himmat ho jaana bhi be-sabri hai. Dar, khauf, buzdili, mudaahanat aur be-uSooli bhi rad-e-amal par mabni rawayye hi ki paidaawaar hai.

Sabr taweel-ul-mi'yaad mufaad ko tarjiih dene ka naam hai — jab ke be-sabri taweel-ul-mi'yaad mufaad ko waqti uksaahat aur mukhtaSar-ul-mi'yaad jazbaati taskeen par qurban kar dene ka naam hai.

Sabr manzil par nigaahon ko jamata hai aur raaste ki ulajhnon mein is tarah ulaajhne nahi deta ke hum manzil se ghaafil ho jaayein. Sabr munaasib mauqe ke intizaar ki salahiyyat paida karta hai. Manzil ki taraf taweel safar Siraat-e-Mustaqeem par mustaqil mizaaji ke saath musalsal aage barhne ka taqaza karta hai.

Sabr ki yeh zabardast sifat agar ijtimaai taur par poori qaum ya kisi giroh mein paida ho jaaye to ek badi taaqat ban jaati hai. Yeh taaqat use samaaji taqat (social power) faraahm karti hai. Isi liye Quran Majeed ne ise kamyabi-o-sarbulandi ke liye ek laazimi sifat qarar diya hai.

SABR AUR SEERAT-E-NABAWI ■■■ ■■■■ ■■■■ ■■■■

Nabi Kareem sallAllahu 'alaihi wasallam ko har marahle mein Allah Ta'ala ne sabr ka hukm diya aur aap ki seerat ke mutaale'e se aap ke zaati kirdaar mein bhi aur aap ki ijtimaai hikmat-e-amali mein bhi sabr ki sifat nihayat numayan taur par nazar aati hai.

Makki Zindagi Mein Sabr

Makki zindagi mein aap ne lambe arse tak dushmanon ki eeza-rasaaniyon, ta'anon aur phabbtiyon ke muqaable mein sabr kiya. Kabhi mushtail nahi hue. Apne aap ko roke rakha. Aap ki nigaahon ke saamne Islam laane waalon ko aziiyatein di gayin, un ko shaheed kiya gaya. Aap ke poore khaandaan ko lambe arse tak Sha'ab-e-Abi Taalib ke hisaar mein rehna pada. Aap sabr ke saath munaasib mauqe ka intizaar farmaate rahe aur apne asal kaam — da'wat-e-deen — ki taraf mutoajjeh rahe.

Isi tarah aap ko laalach dene ki koshish ki gayi. Baadshaahat, dawlat, huseen tareen 'aurat se nikaah — gharz har tarah ki pesh-kash ki gayi. Apne asal maqsad-o-naSb-ul-'ain aur apni qadron aur uSoolon ki khaatir aisi targhheebaat ko mastrood karna bhi sabr hi ka mazhar hai.

Taa'if aur Madinah Mein Sabr

Taa'if mein aap par zulm ke pahaad tore gaye. Un ke muqaable mein bhi aap ne sabr farmaaya. Aap ne is marahle mein zaalimon ki sarkoobi ke liye taaqat ke isti'maal ki koshish nahi ki — us waqt apne aap ko roke rahe ke yahi 'aql-o-sha'oor ka taqaza tha.

Jab Madinah mein Musalmaan munazzam hue, un ki riyaasat tashkeel paai aur riyaasat ke sarbraah ki hasiyyat se aap ko Allah ne jang ki izaazat di — to phir taweel intizaar aur sabr ke baad ahl-e-Islam ko zaalimon ki sarkoobi ka mauqa mila. Lekin is mauqe par bhi sabr ka bada imtihaan liya gaya. Apne qareeb tareen rishtedaaaron ke muqaable mein haqq-o-insaaf ki khaatir talwaar uthaana aasaan nahi tha. Is ke liye bhi jazbaat par ghair-ma'mooli qaaboo darkaar tha. Allah ke Rasool ■ aur Sahaaba (R.A.) ne is imtihaan mein bhi sabr ki ghair-ma'mooli salahiyyat ka muzaahira kiya.

Madinah mein munaafiqon ne tarah tarah ki saazishon ka baazaar garm kiya aur bade bade fitne khare kiye. Ghazwa-e-Uhud mein sareeh ghaddaari ki. Munaafiqon ne aap ki mahboob zauja par tuhmat lagaai. Hatta ke Masjid-e-Ziraar ki tamir kar ke goya aap ki leadership ko khula challenge kiya. In sab wujooh se in munaafiqon ki sarkoobi ki pur-zor maang akabir-e-Sahaaba tak karte rahe — lekin us waqt hikmat-e-amali ka taqaza yahi tha ke un ke khilaaf jang kar ke kalima-go insaanon ko do girhon mein taqseem na hone diya jaaye.

Fateh-e-Makkah ke baad aap ne un sab sardaraan-e-Quraysh ko maaf kar diya jin ke zaalimaana rawaiyon ke saath aap ki intihaayi talakh yaadein wabasta thin. Is tarah Seerat-e-Rasool ■ sabr ki mutaddid qismon ka intihaayi khoob-soorat amali namoona hai. Is mein hum Hindustani Musalmano ke liye bahut saare sabaq maujood hain.

HINDUSTANI MUSALMAN AUR SABR

Hum yeh samajhte hain ke Hindustani Musalmano ne apni haalia taareekh mein khud ko sab se zyaada nuqsaan apni jazbatiyat se pahunchaaya hai. Yeh shiddat-e-jazbaat hi hai jo hum mein se ba'az par intihaa-pasandi ka bukhaar taari kar deti hai aur ba'az par maayoosi-o-qunootiiyat ka maalikhooliya.

Isi shiddat ki wajah se hum apne pasandeeda logon ki khaarabiyon ko nahi dekh paate aur na-pasandeeda logon ki khoobiyon ko khaatir mein nahi laate. Isi shiddat ki wajah se hum duniya aur us ki har cheez ko siyaah aur safed ke intihaayi khaanon mein baant dete hain. Isi shiddat ke natija mein hum yahaan ke aksariyyati tabqa ke zehen aur jazbaat ko nahi samajh paate aur na un se communicate kar paate hain.

Hamara alMiya yeh hai ke qiyaadat ka amal bhi zyaadatar 'aawaami jazbaat ki tarjumaani ban kar reh gaya hai, illa maasha-Allah. Qiyaadat tabdeeli ke vision ka naam hai. Sahih qiyaadat woh hai jo maujood ko badalne ka khwaab dikhaaye, us ka rasta roshan kare aur us par chalne ka hauSala paida kare. Yeh hamaari qiyaadaton ki zimmedaari hai ke woh ummat ke andar

sanjeeda mizaaj paida karein — khud ko 'awaam ke be-lagaam jazbaat ke taabi' na karen, balke 'awaam ki tarbiyat karen.

BE-SABRI KE MUKHTALIF MAZAAHIR AUR SABR KA MATLOOB RAWAYYA

Zail mein ba'az un rawaiyon ki nishaan-dehi ki jaa rahi hai jo hamare khayaal mein sabr ki spirit ke khilaaf hain aur jo hamaari kamzori aur pasti ke asbaab mein bhi shaamil hain.

1. Apne Maqaam aur Haisiyyat ko Faraamoosh Kar Dena

Yeh baat ahl-e-Islam ke aqeede aur un ke falsafa-e-deen ka hissa hai ke is mulk mein Musalman yahaan ke mukhtalif baham mutahaarib nasli girohon mein se ek giroh nahi hain. Quran-o-Sunnat is ma'amle mein bahut waazeh hain ke Musalman aSlan ek aisa giroh hain jis ka imtiyaaz nasl, zaat ya qaum nahi, balke is ka aqeeda, nazariya-e-zindagi aur is ki qadrain hain. Woh ek mission aur maqsad rakhne waali ummat hain.

Jab hum Musalmano ko ghair-sha'uri taur par ek nasli giroh ya yahaan ke mukhtalif baham mutahaarib tabaqaat mein se ek tabqa samajhne lagte hain to saath rehne waale deegar afraad un ke liye ajnabi ban jaate hain. Un ke andar 'ya qawmi' ka paighambaaraana aur da'iyaaana sooz nahi paida ho paata.

Is ummat ka asal mufaad is ke aqeede, is ki aqdar aur is ke mission ka mufaad hi hai. Be-sabri ya jazbatiyat hum ko is mission par qaa'im rehne nahi deti. Sabr yeh hai ke hum poori istiqaamat ke saath Khair-e-Ummat ke apne maqaam par Dite rahen.

2. Waaqi'aat-o-Ahwaal ko Dekhne Mein Shiddat-Pasandi

Be-sabri ya jazbatiyat ka ek natija yeh bhi hota hai ke haalaat-o-waaqi'aat aur masaail ko dekhne ka hamara zaawiya-e-nazar haqeeqat-pasandaana nahi rehta. Haalaat, waaqi'aat, shakhsiyyaat ke silsile mein raay qaa'im karne ka ma'qool aur 'ilmi tareeqa yeh hai ke hum pehle sahih ma'loomaat asl source se haasil karne ki koshish karen, mas'ale ke tamam fariqain ka moqif aur un ke dalaa'il ko jaanen, is ke baad thande dimaagh se har tarah ki 'aSabiyyat ki 'einak utar kar ma'amle ko dekhein aur koi raay qaa'im karen.

Duniya mein jis tarah ki kashmakash jaari hai, us mein ek doosre ke hareef ek doosre ke baare mein tarah tarah ki galat baatein phailaate rehte hain. Internet, WhatsApp aur social media in be-bunyaad baaton ki tarweej-o-isha'at ka aasaan zariya hain. In baaton par baghair tahqeeq ke yaqeen kar lena aur un ko phailaane mein shaamil hona nihayat ghair-zimmedaar aur ghair-Islami rawayya hai.

Is duniya mein aksar umoor-o-ma'aamalaat mein achhe aur bure 'anaaSir ki aamiizish hoti hai. Ya'ni har cheez siyaah ya safed nahi hoti — balke aksar ma'aamalaat grey ke mukhtalif shades hote hain. Na-pasandeeda umoor, ashyaa aur shakhSiyyaton ke achhe pahluon aur pasandeeda umoor ke kharaab pahluon ko dekhne ki salahiyyat i'tidaal-pasand mizaaj ki ahem

khuSoosiyyat hoti hai. Pasand-o-na-pasand aur muhabbat-o-nafrat mein shiddat (strong likes and dislikes) aadmi ko andhaa bana deti hai.

Amal ki zameen par koi bhi tabdeeli tadreej ke saath hi ho sakti hai. Aaj jo masaail hum ko darpesh hain woh barsa ha bars ke haalaat ka natija hain. Hamaari barson ki ghaflatein, kotaahiyaan aur ghalTiyaan bhi is ke liye zimmedaar hain. Taweel aur sabr-aazma jad-o-jihad ke liye hamen khud ko tayyar karna hoga.

3. Ahsaas-e-Mazloomiyet (Sense of Victimhood) ki Shiddat

Is mulk mein ahl-e-Islam ke saath mazaalim hote rahe hain, ta'aSSub hota raha hai aur un ke liye haalaat pareshaan-kun rahe hain — yeh beshak naa-qaabil-e-tarddeed haqeeqat hai. Lekin in baaton ko utna hi dekhna aur dikhaana chahiye jitni woh waaqe'an hain.

Mazaalim-o-na-insaafiyOn ka baa-takraar tazkirah, saazishon ka mubaalaghah-aameez bayaan, baatil ki taaqat ko bahut zyaada samajhna aur khud ko hadd se zyaada kamzor bawar karaana, be-basi-o-laachaari ka paiham maatam — in sab baaton se ek aam naujawaan ke andar ghair-haqeeqat-pasand ahsaas-e-mazloomiyet parwaan charhta hai. Use saare raaste band nazar aane lagte hain aur ummeed ki koi kiran dikhaayi nahi deti.

Aap azaadi ke baad se mukhtalif adwaar ki Muslim Sahafat aur qaa'ideen ke bayaanaat ka jaa'iza le lijiye. Har zamane mein yahi kaha gaya ke haalaat itne kharaab kabhi nahi the. Musalsal is zabaan ka isti'maal — kya is ummat ko zaib deta hai jo Muzammil-o-Muddassir aur Waazihah aur Alam Nashrah jaisi surtein parhti hai aur sabr ke falsafe mein yaqeen rakhti hai? Be-sabri haalaat ki kharaabi ko hamaari nigaahon ka markaz bana deti hai, jab ke sabr beehtar haalaat ke khwaab aur un ko paida karne ke amali lahha-e-amal par tawajjuhaat ko markoz karta hai.

Beshak mulk mein challenges darpesh hain. Lekin challenge to har jagah hain — nau'iyyatein mukhtalif ho sakti hain. Yeh duniya aisi hi hai. Sab ko insaaf kahin bhi nahi milta. Har jagah na-insaafiyaan hain, istihlaal hai, zulm hai. Aur isi ke darmiyan is ka muqaabla karte hue hi zindagi guzaarni hai. Yeh Rabb-ul-'Aalameen ki mashiyyat ka hissa aur is naaqis duniya ka mustaqil wateera hai.

Hamen ise badalne aur zulm ka muqaabla karne ki koshish zaroor karni hai. Lekin is soorat-e-haal se ghabraane aur pareshaan hone ki koi wajah nahi. Har challenge ke saath mawaaqe wabasta hote hain. Musalman aise hi musaafir hain — un ke buland nazariyyaat aur uncca mission un ko zyaada khataraat se doochaar karta hai.

4. Tarjiihaat ke Sha'oor se Mahroomi aur Non-Issues Mein Uljh Kar Reh Jaana

Be-sabri hum ko tarjiihaat ke sha'oor se mahroom kar deti hai. Maulana Sulaiman Nadwi ka ek iqtibaas hamaari haalia taareekh ki nihayat haqeeqat-pasandaana tarjumaani hai:

> *"Musalmano ki taraqqi aur tanzalli, donon ka ek hi sabab hai aur woh hai un ka fauri aur waqti josh. Woh sailaab ke maanind pahaad ko apni jagah se hila sakte hain, lekin Koh-kan ki tarah ek ek patthar ko juda kar ke rasta saaf nahi kar sakte. Woh bijli ke miSal ek aan mein kharman ko jala sakte hain, lekin cheenti ki tarah ek ek daana nahi dho sakte. Woh ek masjid ki mudaafa'at mein apna khoon paani ki tarah baha sakte hain, lekin kisi munhadim masjid ko dobaara banaane ke liye mustaqil koshish jaari nahi rakh sakte.*
>
> *Hamaari naakaamiyon ka asl sabab yeh hai ke hum aandhi ki tarah aate hain aur bijli ki tarah guzar jaate hain. Hum ko darya ke us paani ke maanind hona chahiye jo aahista aahista barhta hai aur saalhaa saal mein kinaaron ko kaaT kar apna dahaana wasee' karta jaata hai. Kamyaabi sirf musalsal aur paayidaar koshish mein hai."*

— Maulana Sulaiman Nadwi (Ma'aarif, Jild 2, Nambr 4, Safa 1-3)

Is mulk mein Islam ke ta'alluq se raay-e-'amma ko musbat taur par muta'assir karne ki koshish hamare mission aur maqsad ka bhi taqaza hai aur is mulk mein baqaa-o-taraqqi ke liye bhi zaroori hai.

Musalmano ki ahem tareen zaroorat yeh bhi hai ke woh Islam ka namoona banen aur un ka ma'aashara Islam ki amali shahadat dene waala bane. Rasoolullah ■ ka ihtiraam ghair-Musalmano se kahin zyaada khud Musalmano par waajib hai aur is ihtiraam ka sab se bada taqaza aap ki itaa'at aur aap ke mission ki nusrat hai.

Isi tarah is mulk mein Musalmano ke masaail ka ek bada sabab un ka zu'f aur un ki kamzori hai. Samaaji kamzori quwwat-e-mudaafa'at ko kam kar deti hai. Is kamzori ko door karne ke liye ta'leem, ma'eeshat waghaira mein mansoobaband taraqqi hamaari ahem zaroorat hai. Zu'f aur sitam-paziri (vulnerability) urooj-o-taraqqi ki raah mein sab se badi rukaawaT hain.

5. 'Adl aur 'Aadilana Rawaiyon se Doori

Islam ki sab se ahem qadr 'adl hai. Ahl-e-imaan ko har haalat mein 'adl karne aur 'adl-o-qist ke liye uth khare hone ka hukm diya gaya hai. Quran ne nihayat saaf alfaaz mein taakeed ki hai:

Ya ayyuhal lazeena aamanoo koonoo qawwaaameena liLlaahi shuhadaa-a bil-qist wa la yajrimannakum shana-aanu qawmin 'alla ta'dilu — i'dilu huwa aqrabu lit-taqwa wattaqul Laaha innal Laaha khabirum bima ta'maloon

> *"Ae logo jo imaan laye ho! Allah ki khaatir raasti par qaa'im rehne waale aur insaaf ki gawaahi dene waale bano. Kisi giroh ki dushmani tumhe itna mushtail na kar de ke insaaf se phir jaao. 'Adl karo — yeh Khuda-tarsi se zyaada munaasibat rakhta hai. Allah se dar kar kaam karte raho."*

— (Al-Maaidah: 8)

Is aayat ki maujoodagi mein hamare liye yeh bilkul mumkin nahi ke kisi bhi qism ke ta'aSSub mein hum kisi ke khilaaf ghair-'aadilana rawayya ikhtiyaar karen. Sabr ka rawayya yeh hai ke hum 'adl par poori istiqaamat ke saath jam jaayein.

Be-gunaah ke khoon par hamara dil dukhe — chaahe us ka ta'alluq kisi bhi firqe se ho. Kisi ke jurm ki sazaa munaasib 'adaalati amal ke baghair na di jaaye. Qaanoon ko hargiz haath mein na liya jaaye. Yeh sab 'adl ke taqaaze hain aur Islam ki ahem qadrain hain. In qadron par istiqaamat ke saath jamna aur in ki raah mein haail jazbaat par qaaboo rakhna — yahi sabr hai.

6. Apne Amal aur Iqdaamaat ke Haasil ya Anjaam (Outcome) se Laaprawaai

Sabr ka rawayya yeh hai ke agar sakht haalaat darpesh hon to hum jazbaat se be-qaaboo hue baghair yeh sochen ke hamare kis qadam ka haasil kya ho sakta hai? Kisi taqreer ka natija kya ho sakta hai? Facebook ki kisi post ka anjaam kya ho sakta hai? Kis bayaan ka asar kya ho sakta hai?

Beshak hamare ba'az jazbaati rawaiyon se, taqreeeron se, na'ron se aur iqdaamaat se hamare jazbaat ki taskeen ho sakti hai. Ummat ke jazbatiyat-pasand 'anaaSir se ta'reef-o-tahseen bhi mil sakti hai. Lekin kya is se hamare maqsad aur mission ko koi faayda ho sakta hai? Kya zer-e-nazar mas'ale ko hal karne mein is se madad mil sakti hai?

Naa-'aaqibat-andesh bayaanon, ish'taal-angez taqreeeron, laahaaasil ihtijaaiji muhimmoon aur numaayishi muzaahamaaton ke zariye hamaari millat mein ma'mooli salahiyyat ke log bhi aasaani se hero ban jaate hain. Hero aur qaa'id ban jaane ke is short cut ki ummat ki jaanib se bhi hauSla-shikani honi chahiye aur qiyaadat ki jaanib se bhi. Is tarah ke rujhaanaat hamare aksar milli saanihon ki zimmedaar hain.

Beshak ihtijaj aur muzaahamat ki bhi zaroorat parhti hai. Is waqt ke haalaat mein yeh zaroorat barh gayi hai. Lekin hum jo bhi karen woh haasil ya anjaam ko saamne rakh kar soche-samjhe sha'uri faisle ka natija ho — na ke waqti jazbaati ubaal aur ish'taal-angez khitaabat ka.